



MARYLAND COLONIZATION JOURNAL.

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“ Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

MARYLAND AND KENTUCKY.

THESE two states occupy no unimportant attitude among the great and increasing sovereignties of this Union. They are both at this time in principle and policy properly slave states, both border states, and those in which it is expected a change (if a change there is to be) will soonest take place. Their soil is to become the great moral, and who knows but physical, battle field of the conflicting interests and opinions of the north and south. Each of these states too, contains within itself the strong conflicting interests and opinions of the people of the whole Union, from the most radical abolitionism, (always eschewing the word *northern*.) to the most ultra McDuffieism; and so far as we can judge, the difficulties of approaching the subject of slavery, are as great in either of these states as in the whole Union, which proves that it, at least that *word*, should be let alone. And alone we leave it. It is not our purpose to speak of these two states as connected with the whole Union, or with reference to any action by them upon the subject of slavery either near or remote, but to speak of them with reference to each other, to contrast the effects of the policy pursued by each.

Fifteen years since the state of Maryland took hold of the subject, not of slavery, but of her *Coloured Population*, (the only subject in a national or political point of view to be considered.) After much deliberation she adopted the system of colonization, the voluntary colonization of the nominally free coloured people and manumitted slaves on the west coast of Africa. She made bountiful appropriations for carrying out the scheme. The colony of Maryland in Liberia was established, embracing a territory almost as extensive and valuable as was the state of Maryland itself when first peopled. Thither have been transported the free emigrants, and members of families for whom no home could be found on this side the Atlantic. There, they have established and kept in successful operation a free government based upon the model of this American Republic. There, through the munificence of the state and the energy and patriotism of the emigrant, has been created a *home* and the only *free* home for the expatriated children of Africa. Now we ask not what *will be* the effect of this policy and of these measures upon the state of Maryland. We speak not of the importance, the policy, the humanity of having prepared a home for the coloured popu-

lation of Maryland, when circumstances beyond our control, shall *force* them from this soil; when the influx of the Saxon and Frank commingling, with their kindred tribes, forming one mighty phalanx, shall march over this land, and by their superior energy and sagacity fill all the avenues of labour and monopolize the most desirable employments and pursuits. We say, we speak not now of this weighty and most important view of the subject, this conclusive argument which induced the present policy of Maryland. We ask only what *has thus far been* the effect of our policy? One glance at the condition of Kentucky and the transactions in Lexington the past season will answer. The colonization policy adopted by Maryland has freed her forever from the dictation of foreign influences, in other words from northern abolitionism. When the state first took up this matter and constituted the state's society the agent and almoner of its bounty, it met the utmost execration and the vilest anathemas of the abolitionists; and one of their leaders, we think Garrison, declared, that if there was one thing out of Hell (doubtless Heaven,) that he hated worst, it was the Maryland State Colonization Society. And why? Because it set him and his coadjutors at defiance. It took matters into its own hands. It completely disarmed them of all means of attack. Their war cry has ever been, "The south will not act!" "and we are forced to act for them, or drive them to act as we shall dictate." "Something must be done!" say they.—We will do it ourselves—say the Marylanders.

Now how stand matters in Kentucky? Why a few leading men became colonizationists and paid liberally to the American Colonization Society; a good many free people emigrated from the state and many slaves have been manumitted and sent out; but the STATE remains passive. The legislature takes no cognizance of the subject and the field is left open for modern *moral* chivalry to tilt and tussle in. The first course came off fortunately (or unfortunately) without bloodshed.—What will be the result of the next, or how soon it will come, God only knows.

THE NEW YEAR'S LEADER OF THE AFRICAN REPOSITORY, WORTH READING.

A REVIEW OF THE PAST, THROWS LIGHT UPON THE FUTURE.

With the present number of our journal, we commence another year of toil for the advancement of the cause of African Colonization. Our feelings are most grateful, that, "by the good hand of our God upon us" so much has already been effected and especially during the year which has just closed. We also sorrow greatly, however, that so much has been left undone and remains yet to be accomplished, before the grand end at which we aim shall have been attained. We desire, therefore, in the beginning of this year, to devote ourselves with fresh ardor to our great work of benevolence, whilst we would excite to untiring and increasing zeal, those of our friends who have been co-laborers with us, and call forth, if possible, the energies of others who may hitherto have lent us no aid.

Having these ends in view, we shall ask our readers to consider with us the present condition of the colored race; the admirable adaptedness of the colonization scheme to meet that condition, remedy its evils, and largely bless the whole race, and, therefore, the peculiar claims upon us which it presents.

We shall not promise, in this article, any thing very new, or, indeed, very striking, to minds which are familiar with reflections upon the aims and operations of the Colonization Society, and upon the wants and woes of that portion of mankind whose benefit it seeks. Such is not our design, but merely to present a review of old truths which may tend "to stir (us all) up by putting (us) in remembrance."

Let us, then, turn our thoughts for a while to the condition of the colored race. It will be remembered, that the whole of this race is African in its origin, and is generally believed to have descended from Ham, one of the three sons of Noah, to whom every nation now peopling the earth owes its descent. In the earlier ages of the world, the children of Ham claimed equality if not superiority, to those of Shem and Japhet. Indeed learning and the arts were cradled in Egypt, in part of Ham's inheritance, and thence went abroad through the earth. And military glory shone brightly on Carthage, long the African rival of Rome. And, far better, Christianity's milder light, beaming on Africa's shores, blessed and exalted her inhabitants, and some of them are still renowned in history as fathers in the Christian church. Ethiopia once was a favored land. It has not always been a region of darkness; nor have her children always been the poor and oppressed. But, alas for her, ages since, her light was extinguished, and now her people sit in "the shadow of death," and her land is more afflicted than any other under heaven. For centuries her coasts have echoed with the clangor of chains and the wailings of the oppressed. The winds on every sea have borne the groans of her exiled sons; the ocean has tossed and engulfed them, or scattered them through distant lands to wear out their wretched lives in slavery.

And now, under this horrid process, where is the race, and what its condition? The largest portion, it is true, still remains at home in Africa, but another has been driven and dispersed to the four winds of heaven. The Africans in their own land are estimated to number from 150 to 200 millions. And, from all accounts, they live in a state of wretchedness inconceivable to us. They are unenlightened, savage, heathens of the lowest grade. A minute description of their state shall not be attempted. Suffice it to say, that, to add the darkest feature to their misery, like the wild beasts of their own jungles, they make a prey of each other. They hold each other in the most cruel bondage and abject slavery. They, also, make merchandise of each other's flesh and blood; for gain, taking captives of their own race, and by a horrid traffic supplying other countries with slaves.

And now let us inquire in regard to those of African descent torn from their native land. They or their descendants are widely scattered, but exist chiefly in North and South America and the adjacent islands. The number of these is supposed to be about ten millions. The United States contain of this number about two millions in slavery, and about 800,000 in *nominal* freedom. Of these latter—both the slaves and the free—we desire more especially to speak. Of the first class it is enough to say those who value freedom, as every American does, they are slaves. True, indeed, their bondage may be of the mildest kind. But is not bondage even a burden heavy to a human being? Whose heart does not fully respond to the words of our great revolutionary orator: "Give me *liberty*, or give me *death*." Enough, then, certainly, to say to any American, a human being is a slave, to declare his lot most unenviable.

But, as to the thousands of free colored people in our land, what is their condition? Little better than slavery is their freedom. They dwell among a race, in the midst of whom they never have enjoyed, or can enjoy, liberty. Slaves under prejudice, they live beneath an incubus which heavily

presses them to the earth; and, although there are many honorable exceptions, they mostly fill the very lowest stations in the community. They inhabit the meanest and most cheerless hovels in our cities, and in the country. They fill our jails and alms-houses; and whenever misery or vice preys upon human victims, there are they to be found as the sufferers. Such are the facts, not because they are inferior, but because they are amongst the whites, and are, therefore, doomed. And so has it ever been where the two races have inhabited the same country.

There is but one class more of the Africans which we shall mention: it is found in the slave marts, and on board the accursed slave ships. There are many, at this moment, on the shore awaiting a sale and exile into slavery; the ocean is groaning under the load of perhaps hundreds enduring all the torments of slave transportation. For still demons in human flesh (and scarcely will the mild genius of Christianity forbid us to say: let such be accursed) carry on the slave trade; and annually drain Africa of thousands.

Such is a cursory view of the sad condition of the colored race; and taking it all in all, its misery can hardly be equalled by human wretchedness, at least, in this world. And yet some have supposed that this wretchedness admits of but little alleviation, and no remedy, because it results in a great measure from the inferiority of the colored race, rendering it incapable of much elevation, unfit to enjoy the privileges of freedom, and doomed to slavery with all its attendant evils. To this supposition we have two conclusive objections, one is derived from the history of the past, and the other from the revealed purposes of God regarding the future. The Africans inferior to other races, and not capable of exaltation, indeed, and yet the highest forms of civilization have existed in Africa; and that country has had much instrumentality in civilizing the world! "Ethiopia," says one, "looks out from the clouds of antiquity, beaming with the glories of civilization."

But even supposing the fact were otherwise, is it not enough that God has declared this land shall be enlightened, and its people shall be exalted. Africa and her sons were not exempted in that promise of redemption which declares "*all* the families of the earth shall be blessed." It is the Divine testimony—"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

But having regarded the condition of the colored race, let us now inquire into the adaptedness of the colonization scheme to meet that condition, and bless the whole race. Let us look at it, first, as it appears in theory, and, next, in operation. The design of the whole scheme is simply and definitely set forth in the constitution of the Colonization Society, as follows: "The object to which the attention of the Society shall be exclusively directed is to promote and execute a plan for colonizing (with their own consent) the free people of color residing in our country, in Africa or such other place as Congress shall deem expedient. And the Society shall act to effect the object in connection with the general government, and such of the States as may adopt regulations on the subject." Such is the object, so simple that a child may understand it, and so definite that an honest mind cannot mistake it. The direct aim is to give to the free colored man, who may desire it, an opportunity to colonize. That is, to offer him an escape from his present depressing circumstances, and to place him where nothing need prevent him from rising to the highest elevation of which his nature is capable; to carry him to Africa—the land of his race, where exists no people with a skin not colored like his own, the richest land on earth's surface, and best adapted to his constitution. Of course, also, in perfecting the

scheme, it is proposed not to leave him in the land to which he has been transported, without supplying him with the means of obtaining a support, and enjoying all the blessings of a good government, of education, and of the institutions of religion. Such is the scheme in theory. Now, let there be but an energy afforded to carry it out to its legitimate results, and then it will make a way through the mighty deep, and a path through the great waters, by which the free colored man may reach a refuge from all the moral slavery which he now endures, where he may dwell amongst his own people, and help to build up a nation with all the rights of free-men, and all the blessings of civilization and religion.

Suppose, then, that the whole scheme were accomplished, and that the Society, instead of just buckling on the harness, as at the present time, might boast itself as one laying it aside, exclaiming. "I have fought the good fight." What is the consummation? All the thousands of the free Africans, together with multitudes having been emancipated, are removed to their own land. There, on Liberia's coast, they and their descendents form a large, free, and Christian state. Immensely good result! But this is not all. While the process has been proceeding, the elevation of the race has been seen, and felt in this country. One after another of slaveholders have embraced the opportunity to part with their slaves, for colonization. Thus the condition of all those in slavery, with the full and glad consent of their masters, will have been greatly ameliorated.

Moreover, Africa herself has once more received her exiled children, bringing to her civilization and Christianity. They were torn from her Pagans, they return at least nominal Christians. Yes, the colonists must carry back the arts of civilized life, its customs, government, and most of all, its religion.

Here, then, is a light on Africa's shores which must spread over the land. Under its influence, heathenism must come to an end, the horrid slave trade must cease, cruelty and despotism cannot live, and the millions of Africa may be redeemed. No other than this can be the end and legitimate result of the colonization plan, if power to execute it can only be attained. These are the natural fruits of the tree when at perfection. And only when this result is gained, and these fruits are ripened, may the Society dismiss its officers, disband itself, and declare the warfare is accomplished. Most noble and grand scheme, at least in theory! but what does it prove itself in operation? To this let us look: In December of the year 1816, the Colonization Society was originated in the City of Washington. The first small band of emigrants was sent out in 1820: but no location was found for the colony until 1822. About 23 years since, a small company commenced preparing a home for the colonists, in the midst of a dense forest, in a sickly climate, and surrounded and troubled by foes on every side. It was a small and feeble company, a spark on the dashing waters, yet it was not extinguished. Through toil, and labor, and war, the first difficulties were overcome, and a foothold gained. There have been, up to the present time, 4,891 emigrants landed. Of this number, of course, many have died, owing not merely to the unhealthiness of a new climate, but much more to the fact that the time of a generation has passed since most of them reached the shore. Some, also, have gone to the British colony at Sierra Leone, others to Cape Palmas, and others again have returned to this country. Yet, notwithstanding these drains, there are in the colony at the present time, about 2,831 immigrants and their descendants, who, together with natives admitted to citizenship, would swell the census to about 4,000. At the same time, from 10 to 15,000 natives, living on the land of the colony, are subject to its laws; and allied to its government are

several tribes numbering according to their own estimate about 100,000 persons. From three hundred miles of the coast, once the very seat of the slave trade, the slaver has been driven, towns have been built, plantations have been cultivated, and churches and school-houses have been erected. Twenty-three churches have been gathered in the colony, embracing 1,014 emigrants, 116 recaptured Africans, and 353 natives. About one-half of the adult colonists are church members, and about one-fourth of the whole are at school. A small Christian republic has, therefore, been established in Liberia, under whose protection the pagans repose, and in whose light they find salvation, and before which the slave trade is ceasing, and Africa begins to rejoice.

Such has been the colonization scheme when carried out into operation. And now we are prepared to consider the peculiar claims presented to us in this benevolent scheme. These shall be mentioned briefly.

First. It coincides exactly with the methods which Providence has hitherto employed to deliver the oppressed, and to spread the richest blessings from country to country. It will be remembered that Israel was colonized from Egypt to the promised land, and that Egypt sent out her colonies, laden with all her learning and arts, to Greece, and Greece again to Rome, and Rome to Britain, and Britain to America, and why not complete the circle by adding, America to Africa? In this channel of colonization the mercies of God have flowed until they have reached us, and are we not called upon to open it up that they may flow on to Africa? The agency of colonization has been successful during past ages in delivering the oppressed, and in exalting and blessing nations; why, then, when its energies are beginning to be enlisted for Africans, may we not give it our hearty confidence, and our best co-operation?

Secondly. The African colonization scheme has had, and still enjoys, the cordial and active approbation of some of the wisest and best of men, and therefore presents all the claims which result from their commendation. It will be enough on this point, to remind you of the martyr-spirits who have sacrificed life on its behalf, of Mills, and Ashmun, and Buchanan, and others; and of the men of talents who have devoted their labors and eloquence to its support, and of the multitudes of the noble and the good who have given of their substance to sustain it, and are still giving. Yes, even amidst a trying storm of invective and abuse, this scheme has commanded the approbation and aid of men of the first rank of wisdom, intelligence and piety; and, now, "golden opinions" are beginning to be won for it in every direction. We need not fear, therefore, to commit ourselves fully in this cause: our labor shall not be lost.

Thirdly. This is the only scheme which even *promises* to meet the case of the African race, that is, to deliver the free in this country from their state of depression, to open a door by which the enslaved may go free, and to civilize and Christianize Africa. There is no other scheme which can compete with this on these grounds. That, for instance, of Foreign Missions, in all its excellence, affects not at all the colored race in America, and can do but little in Africa. The climate in that country is a fatal barrier to its efficiency: for while it affords a refuge to the colored man, it is as an angel of death guarding against the intrusion of others. The white missionary can scarcely long toil and labor there. Hence out of 62 missionaries sent to Africa, 40 died during the first year after their arrival.

Besides this, the colony actually does the work of missions at less expense, more surely, and rapidly, than it could probably be accomplished in any other method. Compare what has been done through it with that which has been effected, for example, by the great Ceylon mission, which

commenced four years before the existence of the colony, and has been considered as a model mission of Protestantism. It will be found, that mission does not number as many *native* converts as are registered in Liberia. And, now, as to the plans of abolitionism, they cannot bear comparison with those of colonization. These have regard only to the portion of the colored race in this country. It is proposed to keep them here, and forbid them either to enjoy the blessings of a removal themselves, or to carry forth any benefits to Africa. Admitting, then, all the boastful claims of abolitionism, still colonization is needed for the salvation of millions with which the former will have nothing to do. We say nothing of the greater good which might be shown to be done by it, to the colored people, even in this country.

And, now, even supposing to be true, what may urge as an objection to the colonization scheme, that it is inadequate to effect all that is needed, or all that it undertakes, it commends itself as the only thing which even promises to meet the case. Nothing else stands beside it. Hence if it fail, except some yet unknown substitute be devised, the last bright star of hope for the African has gone down. Assuredly, also, whether fully adequate for every desirable purpose or not, there is much, very much more, which it alone can accomplish. Hence it has strong claims upon us, at least until all its possible work be effected.

And who knows how far its adequacy may extend? See what is already done through it. So far there has been a triumphant experiment. Transport yourself in imagination to Liberia. Behold the towns with their peaceful inhabitants; and the sun of Africa gilding the spires of Christian churches, and lighting up the school-houses, and haunts of business, and fertilizing the rich plantations. Look upon the vessels in the busy harbors. Every thing betokens the presence of a people thriving, prosperous and moral. Listen to the colonists declaring, as they have done in writing to their brethren in this country—"There can be no *speculation* here. The cheerful abodes of civilization and happiness which are scattered over this verdant mountain—the flourishing settlements which are spread around it; the sound of Christian instruction, and the scenes of Christian worship, which are heard, and seen in this land of brooding pagan darkness—thousands of contented freemen united in founding a Christian empire, happy themselves, and the instruments of happiness to others—every object—every individual is an argument in demonstration of the wisdom and goodness of the plan of colonization."

All this has been done in less than a generation, and in defiance of the great difficulties of the first undertaking, and of inexperience, and, also, of the most industrious and virulent opposition. And, yet, colonization is but in its infancy; and who from the strength of infancy can compute the powers of manhood? Who can tell what, or whence, it may yet gather power, by the blessing of God? Why may not states yet supplant individuals in the glorious work, and governments lend their strong aid? And then what hinders the full work from its accomplishment? Why, then, may we not indulge the pleasing expectation that Liberia is destined to be a grand republic, extending its benign influence into the very centre of the dark continent of Africa? Why may we not believe that it is the intention of a wise and benign Providence to make it the asylum of the whole, or at least of the far greatest part, of the African race now dispersed abroad? This is the hope which this scheme, and this only, holds out, and, therefore, large are the claims which it lays before us.

In conclusion, the claims which it presents are great and peculiar, because it is the *African* race which it seeks to benefit. To us as Americans

scarcely can any other people make such just and strong appeals. Taking them as a whole, they are the neediest people, their wants are the greatest, most numerous, and most pressing. They are the most injured people, stricken by all, and their injuries unavenged. And especially, they have been much injured by our fathers, and those injuries are not yet repaired by their children. And, again, we are indebted to them; for us they have labored and toiled: they have cultivated our fields, built our cities and administered to our comfort, by the sweat of their brow. Moreover, they are at our very doors, seeking compassion. They appeal to us for help of every form, for relief from physical suffering, from mental darkness, and from moral evil. They ask to be cared for, both in body and soul, both for time and for eternity. They appeal to us, also, through a society which is wholly American, which originated and is altogether sustained in our own country.

But here we must pause, lest we weary out the patience of our readers. We hope what we have written may not fail to accomplish our design. The Society needs for the coming year renewed zeal on the part of those who have already patronized it, and the enlistment of other laborers in the cause. Hundreds of the nominally free colored people might be induced to go to Africa, and many slaves released from their chains, would find the land of freedom, were ability given to the Society to transport them. Multitudes also might be prevented from wearing the shackles, and enduring the life-long pains, now preparing for them, were the means of the Society increased. Let all, therefore, give to it in an enlarged measure, their confidence, their prayers, their labors, and their money. Let us not rest satisfied until it can with truth be said of each of us, in regard to this good and holy cause, he hath done what he could. "Whatsoever thy hand findeth to do, do it with thy might."

We shall only add the prayer, that, when years on earth have ended, our readers may share the privileges of the multitudes who shall be transported to heaven; and may we meet them there in that great and glorious colony gathered from all lands, and kindreds, and tribes, to constitute an everlasting kingdom of righteousness and peace. And there, too, may the blessings of many of Africa's sons, redeemed through our instrumentality, increase our glory and bliss forever and forever.

Seldom have we met with an article in the religious papers of the day embodying so much truth and point in so small a compass as the following from the "Herald of Religious Liberty." In most papers of this class there is a manifest dodging of the question. All are in favor of Christianizing Africa, and most in favor of Colonization, but they don't come right up to the chalk, and acknowledge what has been proved to demonstration, and we believe to the honest conviction of every one of them, viz. "*That there is none other way given under Heaven, by which*" Africa "*can be saved,*" *than by the returning of her own sequestered children*—or in other words, by COLONIZATION.

AFRICA HAS PECULIAR CLAIMS UPON CHRISTIANS IN THIS LAND.

(From the Herald of Religious Liberty.)

To those who have read the above and who admit its truth we would say, there is a portion of the world to which we would earnestly draw your attention, viz: Africa. It is not the only dark place on the globe. No; but *it is very dark*, and long years of trafficking in blood have given a fearful,

gloomy horror to that darkness; and, perhaps, as a nation, we have something particularly to answer for in regard to that darkness. We did not originate the slave trade. No! thank God!!! But are we altogether clear in this matter? Here we will say but little, that our readers may think the more; but *this*, perhaps, may be said, that *at this very hour*, in defiance of our own laws, American ingenuity and enterprize and capital are engaged in this "demonizing and demoralizing traffic," and that to an extent, we believe, far greater than most persons would conceive to be possible.

In view, then, of all the wrongs of Africa, and particularly of the share in those wrongs which may, in the sight of Heaven, be chargeable against us as a people—peradventure if all the claims of all the world were presented before us, none would speak more "trumpet-tongued"—none commend themselves more powerfully to the Christian heart than those of Africa.

WHAT CAN BE DONE FOR AFRICA.—God has shut the door against the white missionary there!!! The past appears to have proved this. What, then, though it be certain death to the white, it is most inviting to the colored man; and to this agency we must have recourse, if we would accomplish aught. We rejoice to know, that in the total absence of the white man, still the missionary cause is *now flourishing in Liberia*. Should not, then, our efforts be to lend every assistance to prepare and send forth colored missionaries; men to whom the climate will be congenial, towards whom the sympathies of the colonists and natives of Africa would naturally flow forth, and who would throw around them the healthful influences of education as well as religion.

THE PROBABLE PROFITS OF THE INVESTMENT.—"The children of this world are wise;" and why may not Christians learn from them?—they inquire into the probable profits, before they embark in any speculation—we may then ask, *what will be the probable gain* arising from an investment in this Christian enterprise? We believe it would not take much ingenuity to prove, that every dollar thus laid out, from the nature of the case, would result in pecuniary profit to our country and to individuals; but we dare not insult the Christian by presenting this as a motive to action in the case; but, over and above the ordinary inducements, it would seem that there are many happy results to flow from well directed action in this case.

You aid in providing a home for the African, where he will be free from all that in this land tends to prevent him from rising in the scale of humanity. To the same extent you benefit your own land by the voluntary removal of those whose presence here is not desirable, for their own sakes or for ours.

You adopt the only apparent efficiency for Christianizing and, necessarily, civilizing the now benighted nations of Africa.

Imagination can scarcely picture what will soon become the *reality and the romance of history* in regard to Africa. If the Christian energy of the American churches be directed to the accomplishment of what is entirely practicable in this matter, the face of things will soon begin to change, and well governed nations, in the enjoyment of all the blessings of Christianity, and dispensing those blessings to those around them, will take the place of all that now pains the eye and saddens the heart of the Christian when he looks upon the map of Africa.

CONTINUATION OF EXTRACTS FROM THE JOURNAL OF AN
AFRICAN CRUISER.

September 26.—Anchored off Cape Mesurado.

It is now fourteen months since our ship first visited Monrovia. Within that period there has been a very perceptible improvement in its condition. The houses are in better repair; the gardens under superior cultivation. There is an abundant supply of cattle, which have been purchased from the natives. More merchant-vessels now make this their port, bringing goods hither, and creating a market for the commodities, live stock, and vegetables, of the colonists. An increased amount of money is in circulation; and the inhabitants find that they can dispose of the products of their industry for something better than the cloth and tobacco, which they were formerly obliged to take in payment. The squadron of the United States men-of-war, if it do no other good, will at least have an essential share in promoting the prosperity of Liberia.

After having seen much, and reflected upon the subject even to weariness, I write down my opinion, that Liberia is firmly planted, and is destined to increase and prosper. This it will do, though all further support from the United States be discontinued. A large part of the present population, it is true, are ignorant, and incompetent to place a just estimate on freedom, or even to comprehend what freedom really is. But they are generally improving in this respect; and there is already a sufficient intermixture of intelligent, enterprising and sagacious men, to give the proper tone to the colony, and insure its ultimate success. The great hope, however, is in the generation that will follow these original emigrants. Education is universally diffused among the children; and its advantages, now beginning to be very manifest, will, in a few years, place the destinies of this great enterprise in the hands of men born and bred in Africa. Then, and not till then, will the experiment of African colonization, and of the ability of the colonists for self-support and self-government, have been fairly tried. My belief is firm in a favorable result.

Meantime, it would be wiser in the Colonization Society, and its more zealous members, to moderate their tone, and speak less strongly as to the advantages held out by Liberia. Unquestionably, it is a better country than America, for the coloured race. But they will find it very far from a paradise. Men, who expect to become independent and respectable, can only achieve their object here on the same terms as everywhere else. They must cultivate their minds, be willing to exert themselves, and not look for a too easy or too rapid rise of fortune. One thing is certain, people of colour have here their fair position in the comparative scale of mankind. The white man, who visits Liberia, be he of what rank he may, and however imbued with the prejudice of hue, associates with the colonists on terms of equality. This would be impossible (speaking not of individuals, but of the general intercourse between the two races) in the United States. The colonist feels his advantage in this respect, and reckons it of greater weight in the balance than all the hardships to which he is obliged to submit, in an unwonted climate and a strange country. He is redeemed from ages of degradation, and rises to the erect stature of humanity. On this soil, sun-parched though it be, he gives the laws; and the white man must obey them. In this point of view—as restoring to him his long-lost birthright of equality—Liberia may indeed be called the black man's paradise.

It is difficult to lay too great stress on the above consideration. When the white man sets his foot on the shore of Africa, he finds it necessary to

throw off his former prejudices. For my own part, I have dined at the tables of many colored men in Liberia, have entertained them on shipboard, worshipped with them at church; walked, rode, and associated with them, as equal with equal, if not as friend with friend. Were I to meet those men in my own town, and among my own relatives, I would treat them kindly and hospitably, as they have treated me. My position would give me confidence to do so. But, in another city, where I might be known to few, should I follow the dictates of my head and heart, and there treat these colored men as brethren and equals, it would imply the exercise of greater moral courage than I have ever been conscious of possessing. This is sad; but it shows forcibly what the colored race have to struggle against in America, and how vast an advantage is gained by removing them to another soil.

And now we leave Liberia behind us, with our best wishes for its prosperity, but with no very anxious desire to breathe its fever-laden atmosphere again. There is enough of interest on the African station; but life blazes quickly away, beneath the glare of that torrid sun; and one year of that climate is equivalent to half a dozen of a more temperate one, in its effects upon the constitution. The voyager returns, with his sallow visage, and emaciated form, and enervated powers, to find his contemporaries younger than himself—to realize that he has taken two or three strides for their one, towards the irrevocable bourne; and has abridged, by so much, the season in which life is worth having for what may be accomplished, or for any zest that may be found in it.

SIERRA LEONE.

On commencing our extracts from this work (*The Journal of an African Cruiser*) we proposed publishing that, and that only, which related to the American colonies, the character of the climate, and the natural productions of the soil. So much however has been said of Sierra Leone, and comparisons have been so often instituted between it and the colonies of Liberia, that we have thought proper to introduce the author's very candid and just remarks upon that settlement.

October 15.—We arrived off the point of Sierra Leone, last night, and were piloted up to the town, this morning.

This is one of the most important and interesting places on the coast of Africa. It was founded in 1787, chiefly through the benevolent agency of Mr. Granville Sharp, as a place of refuge for a considerable number of colored persons, who had left their masters, and were destitute and unsheltered in the streets of London. Five years later, the population of the colony was recruited by above a thousand slaves, who had fled from the United States to Nova Scotia, during the American revolution. Again, in 1800, there was an addition of more than five hundred maroons, or outlawed negroes, from Jamaica. And finally, since 1807, Sierra Leone has been the receptacle for the great numbers of native Africans liberated from slave-ships, on their capture by British cruisers. Pensioners, with their families, from the black regiments in the West Indies, have likewise been settled here. The population is now estimated at about forty-five thousand; a much smaller amount, probably, than the aggregate of all the emigrants who have been brought hither. The colony has failed to prosper, but not through any lack of effort on the part of England. It is the point, of all others on the African coast, where British energy, capital, and life, have been most profusely expended.

The aspect of the Cape, as you approach it from the sea, is very favorable. You discern cultivated hills, the white mansions of the wealthy, and thatched cottages, neat and apparently comfortable, abodes of the poorer class. Over a space of several miles, the country appears to be in a high state of improvement. One large village is laid out with the regularity of Philadelphia, consisting of seven parallel streets, kept free from grass, with thatched huts on either side, around which are small plots of ground, full of bananas and plantain trees. The town itself is a scene of far greater activity than any other settlement on the West Coast. Great numbers of negroes, of various tribes and marks, are to be seen there. So mixed, indeed, is the colored population, that there is little sympathy or sense of fellowship among them. The Mandingoes seem to be the most numerous, and are the most remarkable in personal appearance. Almost without exception, they are very tall figures, and wear white robes, and high caps without visors.

These Mandingoes hold the faith of Mahomet, and at the time of our arrival, were celebrating the feast of the Ramazan. Several hundreds of them paraded through the streets in a confused mass, occasionally stopping before some gentleman's house, and enacting sundry mummeries, in consideration of which they expected to receive a present. In front of a house where I happened to be, the whole body were ranged in order; and two of them, one armed with a gun, and the other with a bow and arrow, ran from end to end of the line, crouching down and pretending to be on the watch against an enemy. At intervals, their companions, or a portion of them, raised a cry, like those which one hears in the mosques of Asia. The above seemed to compose nearly all the ceremony; and our liberality was in proportion to the entertainment, consisting merely of a handful of coppers, scattered broadcast among the multitude. When this magnificent guerdon was thus proffered to their acceptance, they forthwith forgot their mummery, and joined in a general scramble. The king, or chief, now stepped forward, and protested energetically against this mode of distribution; it being customary to consign all the presents to him, to be disposed of according to his better judgment. However, the mob picked up the coppers, and showed themselves indifferently well contented.

When cargoes of slaves are brought to Sierra Leone, they are placed in a receptacle called the Queen's Yard, where they remain until the constituted authorities have passed judgment on the ship. This seldom requires more than a week. The liberated slaves are then apprenticed for five, seven, or nine years; the Government requiring one pound ten shillings sterling from the person who takes them. Unless applicants come forward, these victims of British philanthropy are turned adrift, to be supported as they may, or, unless Providence take all the better care of them, to starve. For the sick, however, there is admittance to the Government Hospital; and the countrymen of the new-comers, belonging to the same tribe, lend them such aid as is in their power. Food, consisting principally of rice, cassadas, and plantains, or bananas, is extremely cheap; insomuch that a penny a day will supply a man with enough to eat. The market is plentifully supplied with meats, fowls, and vegetables, and likewise with other articles, which may be tidbits to an African stomach, but are not to be met with in our bills of fare. For instance, among other such delicacies, I saw several rats, each tranfixed with a wooden skewer, and some large bats, looking as dry as if they had given up the ghost a month ago. Supporting themselves on food of this kind, it is not to be wondered at, that the working-classes find it possible to live at a very low rate of labor. The liberated slaves receive from four to six pence, and the Kroomen nine pence per diem; these wages constituting their sole support.

As may be supposed, so heterogeneous and wild a population as that of Sierra Leone requires the supervision of a strict and energetic police. Accordingly, the peace is preserved, and crimes prevented, by a whole army of constables, who, in a cheap uniform of blue cotton, with a white badge on the arm, and a short club as their baton of office, patrol the streets, day and night. Their number cannot be less than two or three hundred.

There is a desire, in some quarters, to destroy the colony of Sierra Leone; and one of the means for accomplishing this end is, of procuring the emigration of the colored colonists to the West Indies. For this purpose there are three different agencies. One has over its door:—"British Guiana Emigration Office;" another is for Trinidad; and a third for Jamaica. Great promises are made to persons proposing to emigrate; such as a free passage to the West Indies, wages of from seventy-five cents to a dollar per day, and permission to return when they choose. Very few, however, of those who have been long resident here, can be induced to avail themselves of these offers, small as are the earnings of labor at Sierra Leone. They believe that the stipulations are not observed; that emigrants on their arrival in the West Indies, will be called upon to pay their passages, and that it will not be at their option to return. In short, they suspect emigration to be only a more plausible name for the slave-trade. The Kroomen are the class most sought for as emigrants, although negroes of any tribe are greedily received. Even the Africans just re-captured are sent off, as the authorities are pleased to term it, "voluntarily." The last emigration, consisting of somewhat less than two hundred and fifty persons, included seventy-six slaves, almost that instant landed from a prize. A respectable merchant assured me, that these men were not permitted to communicate with their countrymen, but were hurried off to the vessel, without knowing whither they were bound. The acting governor, Dr. Fergusson, denied the truth of this, although he admitted that the seventy-six liberated slaves did emigrate to the West Indies, very soon after landing from the prize.

It is to be remarked, that the white inhabitants of Sierra Leone, as well as the colored people, entertain very unfavorable notions of this scheme of procuring laborers for the West Indies. The best defence of it, perhaps, is that neither blacks nor whites can flourish in this settlement, and that a transportation from its poor soil and sickly climate, to any other region, may probably be for the better. But, undeniably, the British government is less scrupulous as to the methods of carrying out its philanthropic projects, than most other nations in their schemes of self-aggrandizement.

In Freetown, which is the residence of all the Europeans, are to be found what remains of the emigrants from Nova Scotia, and their descendants. The whole number transported hither at several periods, was about fifteen hundred. Not more than seventy or eighty of these people, or their progeny, now survive upon the spot. Our pilot is one of the number. He affirms, that his countrymen were promised fifty acres of land, each, in Sierra Leone, on condition of relinquishing the land already in their possession in Nova Scotia. With this understanding they emigrated to Africa; but, in more than half a century which has since elapsed, the government has never found it convenient to fulfil its obligations. Only two or three acres have been assigned to each individual. Meantime, the body of emigrants has dwindled away, until the standard six feet of earth by two, the natural inheritance of every human being, has sufficed for almost all of them, as well as fifty, or five thousand acres could have done. These emigrants were the colonial slaves, who were taken or ran away from the United States, during the Revolutionary war. Considered physically and statistically, their movement was anything but an advantageous one. It would be matter of curious speculation to inquire into the relative propor-

tions now alive, of slaves who remained upon our southern soil, and of these freed men, together with the amount of their posterity. Not, of course, that it has been in any degree a fair experiment as to the result of emancipating and colonizing slaves. The trial of that experiment has been left to America; and it has been commenced in a manner that might induce England to mistrust her own beneficence, when she contrasts Liberia with Sierra Leone.

(From the Spirit of Missions, of January, 1846.)

JOURNAL OF THE REV. J. PAYNE, MISSIONARY AT CAVALLA,
WESTERN AFRICA.

Saturday, April 12.—There appears again to be some prospect of terminating the difficulties around us since Kabla was burned, and the people with whom the quarrel originated having humbled themselves, the people here appear satisfied, and willing to make peace. Finding such to be the state of feeling, I wrote yesterday to Governor Russwurm, begging him to use his influence once more to settle the differences between the contending parties. I have not yet heard from him, but sincerely hope that he will deem it proper to interfere.

Sunday, April 13.—Congregation this morning not above seventy-five. In the Sunday Schools there were about fifty attendants.

Monday, April 14.—A marvellous story has been told me to-day, illustrating the extreme superstition of the people of this place. Around the graveyard, on the west side of the town, is a considerable grove, in which are a great many monkeys, held sacred from the belief that departed spirits enter into them; and truly, if the story of to-day is to be credited, great reason have they for such a notion. About 9½ o'clock yesterday morning, just as we were going to church, one of these characters made his way from the sacred grove, around half the circumference of the town, to the house of a doctor, who is supposed to be the medium of communication between the living and the dead. The monkey was immediately caught, and tied, until greegree could be consulted to know for what intent he had been sent. This was soon ascertained. He had been deputed by the Kwi (departed spirits) to come and inquire, why, since they had assisted the people in the late war, and made them victorious, no sacrifice had been made to them? Having thus found out the object of his errand, the doctor conducted the monkey back to his place of abode.

Tuesday, April 15.—To-day a communication was received by the people here, through me, from Gov. Russwurm, urging them to suspend all further hostilities, and consent to a settlement of the palaver with Grahway. The people replied, that since they had beaten their enemies, and been "begged" by them, they were satisfied, and were prepared to entertain any reasonable proposition from the Governor to conclude a permanent peace.

Sunday, April 20.—Congregation to-day not above seventy.

Sunday, April 27.—The number in attendance on public worship about one hundred and twenty.

Monday, April 28.—After having been for some time baffled in his attempts to settle the differences between the Cavalla and Grahway people, by the waywardness of the latter, the Governor at last prevailed upon them to send down a man for the purpose of going through with the usual ceremony of spitting water and eating liver. He arrived to-day, accompanied by Dr. S. F. McGill, and thus secured at least a temporary respite from the apprehension of war.

Sunday, May 4.—This morning, at 7 o'clock, baptised the infant daughter of "Krah John A. Vaughan," the adult native admitted some months ago to

the Church. The performance of the rite in this instance was invested with more than ordinary interest, from the fact, that this is the first case of the baptism of a native infant which has occurred at the station. At 10 o'clock, administered the communion to twenty-one persons. At 11, preached to a congregation of one hundred and twenty. In the Sunday School this afternoon there were sixty-five attendants. At 7 o'clock this evening, held the usual services for my family, and native communicants.

Saturday, May 10.—Returned from Taboo River, whither I went on Thursday, to visit the Missionary family located there. I was thankful to find Mr. and Mrs. Hening well, the latter remarkably so. They have a school of fifteen to twenty boys and five girls.

Sunday, May 18.—Congregation this morning about one hundred and twenty, many of those present being strangers from the interior. Tidings of the intention of the Grahway people to renew hostilities caused a general meeting of our people, about the usual hour for our public services.

Sunday, June 1.—This morning was rainy, but we succeeded nevertheless in getting a congregation of one hundred people. In it were some six or eight women, induced to attend by a personal application of Mrs. Payne and Mrs. Patch, who have adopted the plan of visiting a certain number every Saturday afternoon, accompanied by one of our girls as an interpreter. They hope that, while by this means they may induce some to come under the sound of the Gospel, they will also have opportunities of making known that Gospel personally to many.

Thursday, June 5.—On Monday last, I set off to visit the Mission family at Fishtown, taking Mount Vaughan in my way. I arrived there on Tuesday afternoon, and was much gratified to find the affairs of the station in so advanced a condition, considering the short time it has been occupied. In the school were eleven boys, and thirteen or fourteen girls. An increase in both departments was expected in a short time. One adult native man is a candidate for baptism. The Missionary stated that the general attendance on religious services is good. I was invited to preach in the afternoon to the people, but, on going to town, we found the people so generally under the influence of palm wine, many of them being perfectly drunk, that it appeared vain to attempt it. On my way home, with the approbation of Dr. Savage, the Pastor of Mount Vaughan Station, and at the request of the parents, I baptised the infant son of Gov. Russwurm.

(To be continued.)

KENTUCKY AWAKING.

(From the African Repository.)

RESOLUTIONS OF THE KENTUCKY SYNOD ON COLONIZATION.—Our Synod passed *unanimously* the following preamble and resolutions on the subject of Colonization:

"Whereas, the subject of the colonization of the free people of color, now in the United States, upon the coast of Africa, is an enterprize which, in our opinion, is fraught with incalculable good to the colored race, now on our continent, as well as on that of Africa; and therefore commends itself to the patronage of the philanthropic and good:

And whereas, in an experiment of more than 20 years, Liberia and its appendages, have demonstrated the practicability of the enterprize, as well as its immense importance in the light of a missionary scheme, to the benighted millions of Africa; and thence appeals strongly to the benevolence of the churches:

And whereas, Liberia and the adjacent colonies, in their present well arranged and established political organizations, afford a strong inducement

to our colored race to emigrate, as they promise them a secure asylum from those civil and social disabilities under which they labor here, and but for this scheme, *hopelessly*, so far as we can see: therefore,

Resolved. 1. That the enterprize of African Colonization demands the prayers and sympathies of all good men, and is hereby commended, as thus deserving, to the churches under our care.

2. That our people in general, and our ministers in particular, be recommended to use what influence they can command, in giving it favor with our colored population, by explaining its nature, diffusing information, and answering objections.

3. That our congregations be recommended to co-operate heartily with any accredited agent of the American Colonization Society, that may come among us.

4. That our ministers be recommended to preach on, or as near as may be, the 4th of July, annually, on the subject of Colonization and to raise collections in aid of its funds.

DONATIONS RECEIVED IN CARROLL CO. BY MR. HIGGINS.

Sarah Dodds,	25	John R. Longweell,	5 00
Mrs. Crawford,	25	George Merring,	50
Jacob Landis,	1 00	Also by a lady through Isaac	
John Waybright,	50	P. Cook,	1 00
The Misses Birnie,	4 00	Mr. Deborah,	50
Peter Shriver,	25		
Joshua Yingling,	50		13 75

FOR THE COLONIZATION JOURNAL.

Samuel Ecker,	2 00	Geo. H. Waesche,	2 00
James C. Atlee,	1 00	Upton Scott,	50
Jacob Mathias,	1 00	Wm. Shaw,	1 00
Misses Birnies,	1 00	Elias Grimes,	1 00
John Smith,	1 00	Rev. Wm. Belville,	2 00
David Shriver,	1 00	Samuel Rhinedollar,	50
Dr. J. L. Warfield,	1 00	W. & J. Roberts,	1 00
Miss Margaret Dodds,	1 50	Samuel A. Lanver,	1 00
Daniel Rhinehardt,	80	Joseph Cookson,	1 00
New Windsor Institute,	1 00	Miss Harriet Gist,	1 00
Dr. Bartholew,	1 00	Hon. Mr. Maulsby,	1 00
Isaac Slingsluff,	1 00	Jacob Yingling,	1 00
Andrew Nicodemus,	1 00	Mr. Manning,	50
Rev. Mr. Buel,	1 00	Jacob Reese,	1 00
Evan McKinstry,	1 00	Jacob Mathews,	1 00
Wm. Sheppard,	1 00		
Job Haynes,	1 00		32 50

TERMS.

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☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

